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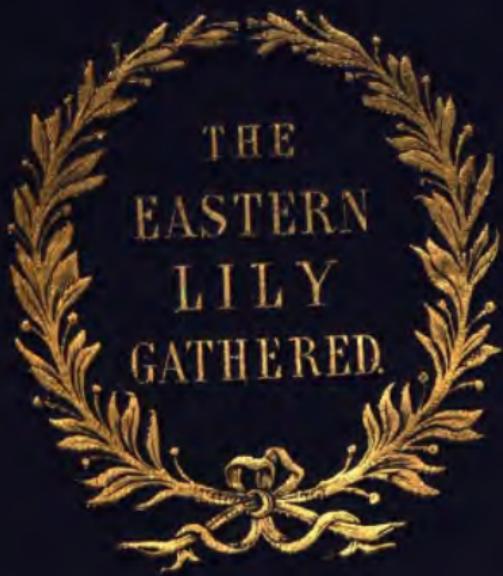
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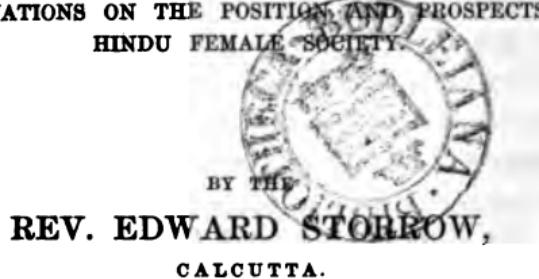
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THE
EASTERN LILY GATHERED

A MEMOIR
OF
BALA SHOONDOREE TAGORE.

WITH
OBSERVATIONS ON THE POSITION AND PROSPECTS OF
HINDU FEMALE SOCIETY.



BY THE
REV. EDWARD STORROW,
CALCUTTA.

WITH A PREFACE BY THE REV. JAMES KENNEDY, M.A.,
FROM BENARES, NORTHERN INDIA.

SECOND EDITION, MUCH ENLARGED.

LONDON:
JOHN SNOW, 35, PATERNOSTER ROW.

1856.

P R E F A C E .

OUR literature is rich in female Christian biography. The narratives of women professing and practising godliness, form a library of large extent and varied excellence. We are greatly mistaken if the narrative of Bala Tagore, now placed before the reader, be not deemed, on perusal, worthy of a place beside the monuments raised to the memory of her more favoured sisters. It has features which entitle it to a prominent and honoured niche in the department of our literature to which it belongs. Here we have an account of a Brahminee—the daughter of a Hindu priest—brought up in the seclusion of the zenana, and among the abominations of idolatry, at an age when the mind commonly reposes with implicit confidence on parental wisdom and knowledge, even in countries like our own, where the rights of private judgment are so strongly asserted and maintained—interested and arrested by the first and obscure intimation of truth which fell on her ear—following up that intimation by earnest search for farther knowledge—eagerly pro-

the star
ing the birth of the Saviour was not more
to the Magi, than the first intimation of
truth was to this young girl. She kept
intensely fixed on this gleam of light, and
it till it brought her to the presence of the
Lord, gazing on his glory as the glory "of
the begotten of the Father, full of grace and
truth presented to him the offering of a lov-
erly heart. Notwithstanding the ho-
molyatry wrung from her on one occasion, as
she showed in her h-
er, especially during the last part of her
it hearty devotion to the Saviour which
other circumstances have placed her amon-
g a martyr-band of holy women, who, rising above
the meanness and tenderness of their sex, gave up
all for the sake of Jesus, "not accentuating
the ^{that} ~~but~~

compare their social and religious position with that of the women of India in the higher classes; let them suppose themselves the dwellers of the zenana, shut out from general intercourse, the sure victims of *ennui*, seldom privileged to see the fair face of nature, with uncultivated minds—if able to read at all, having in their possession only absurd and wicked legends—with untrained hands, unaccustomed even to the exercise and amusement of embroidery and similar gentle occupations. Do they not shrink from the very thought, and cling to their privileges? On reading the introductory chapter of this little Volume, can the female reader fail to have a glow of gratitude to that God who has cast her lot in such pleasant places? Though the women of the poorer classes in India have more liberty than is possessed by women of rank, their state likewise is that of gross ignorance and deep debasement.

This narrative is well fitted to make us humble. The diligence manifested by Bala Tagore in her search for truth—the perseverance, amidst difficulties and obstructions, with which she followed up the instructions she received—the victory she obtained over her prejudices—the readiness she displayed, in her conversation with her husband and with others, to submit to any privation, and make any sacrifice, by which she might be placed in ▲ 3

... these consideratio
rightly entertained without leading to :
ing of heart, and to deep humility.

The narrative is likewise well fitted t
us in reference to the evangelization of
the prevalence of the British rule, and
ment of British liberty, we have peculi
for carrying on our operations. Still the
are of a most formidable kind. We assail
which has come to the people with the a
of a hoary antiquity—a religion which h
itself round all the customs of social and
—a religion which has penetrated to the
of the Hindu mind, and grasped its eve
—a religion which is, in an extraordinar
lapted to the tendencies of corrupt huma
a religion which has weakened and
aced the moral susceptibil: +:- . .

and engaged in out-door work, almost never venture into our chapels, and, according to the customs of the country, cannot be appropriately spoken to, except by the female members of Missionary families. We have had no girls of the higher classes in our schools, and only a small number of the lower classes, whose attendance has been brief and fitful, with the exception of that of orphan girls, who have been wholly under our charge.

Not only have we thus been prevented from bringing the truth to bear on one half of the population, but the impression made on those to whom we have access is in danger of being effaced by the portion whom we have not the means of directly influencing. According to Hindu law and custom, woman is dislodged from her proper place, and is degraded to a position she was not intended to occupy. From this fact the inference cannot be legitimately drawn that female influence in India is limited and feeble. No law and no custom can contravene beyond a certain point the manifest designs of God's providence. It was intended, in the constitution of society, that woman should have great influence; and that influence she possesses in India, in spite of the systematic efforts put forth to deprive her of it, and fetter her with degrading constraints. During my residence in India, I have been often struck with the powerful influence

ceptible or religious impulsion. —
the women in worshipping idols has often
me as much more sincere and earnest than
the men. It is affecting to see them, with
in their arms, presenting themselves before
vile gods and goddesses, and teaching the
ones to do them homage. Their religious
run in the channel of Hinduism, and prop
to bind to that God-dishonouring and sou
ing system their fathers, brothers, husb
sons, who may have heard Christian tru
cated, and are favourably disposed toward

While we look on the women of India,
of discouragement steals over the soul, in
to the evangelization of that vast and
peopled land. The narrative given in
Volume comes opportunely to oppose the
God will not allow us to be discouraged

one step succeeding another, till the youthful Brahminee has, so far as we can judge, reposed her trust on the crucified Jesus. We see how the Gospel can be brought to bear on the least accessible class of the Indian community. Thousands in the Presidencies, and hundreds in some of the large cities in the interior, have received and are receiving a liberal English education. It is inconceivable that the female members of the families to whom they belong can long remain with uncultivated minds. Either English education among young men must recede, or female education must advance; there is every reason to hope the latter will take place. The prospects of female education in India are brighter at the present time than at any previous period; and we trust that the rich cluster now presented, which was ripened amidst the greatest disadvantages, will prove to many the richness of the soil, and prompt them to bestow on it the requisite cultivation.

I must not longer detain the reader from the narrative drawn up by my respected friend, Mr. Storrow. I have endeavoured by these prefatory remarks to fulfil the commission he entrusted to me.

JAMES KENNEDY.

STEPNEY GREEN,
May 6th, 1852.



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CHAPTER I.

ON THE POSITION AND PROSPECTS OF HINDU FEMALE SOCIETY.

THE Memoir of SHRÉE MUTTEE BALA SHOONDOREE TAGORE will be better understood by the English reader after perusing the following observations on the position and habits of Hindu females. Our object is not to enter fully into a description of Indian female life, but to present such a sketch as will render the following narrative more intelligible, and excite a deeper interest, especially in the hearts of the favoured Christian ladies of Britain, in behalf of the women of Hindostan. It is difficult for an European to write on the state of female society in India. It is only in very rare cases that he can have any intercourse with respectable women; and in these cases they are not fair examples of their countrywomen, since many of their

habits and sentiments are the result of association with Europeans. It is easier to study the habits of women in the lower orders of society: though more shy and retiring than European women, it is not very difficult to become acquainted with their habits, to study their character, and to observe the relative position maintained by them in their families.

It is necessary, perhaps, that we should state, at the commencement of our observations, that the state of female society varies in different parts of India, and in the two great classes of the community, Mahomedans and Hindus. Mahomedan females are in a more degraded, humiliating position, than even their Hindu sisters are. The gross sensualism which is ever allied with their creed, polygamy, and the indifference with which the marriage tie is regarded, are the cause of this. In the north and north-west of India, females hold a higher position than in Bengal. This is probably owing to the superior manliness and independence of the natives of the upper provinces; since the brave and the powerful are always less inclined to exercise their power than the weak and the timid. *Everywhere, however, woman is treated, not*

as the equal, but the inferior of man. Unless possessed of that superiority of character which will ever make itself felt, or placed in very favourable circumstances, they are regarded, not as the ornament and the joy of society, but its dishonour and its drudge. The saying, indeed, of the Kaliph Abu Bekr, expresses the opinion not of Mahomedans merely, but of Hindus—"The women are all an evil; but the greatest evil of all is, that they are necessary."

The desire for children on the part of Hindu females is very great. In every temple of the god Ponchanon, numerous pieces of brick or lime are seen suspended. They are pledges of vows that, if the god will give the offerer a child, she will return to express her gratitude by some gift, costly as her circumstances will allow. But it is a male, not a female child, which is thus desired. The birth of a son is always hailed with delight; that of a daughter, with disappointment, and often with sorrow. The kindly greetings and festivities which mark the former event are wanting in the latter; and the mother who brings forth a daughter adds nothing to her joy.

The invidious distinction made between male and female children is seen in the ceremonies which take place on the sixth night after they are born. Vidhata, the God of Fate, is then supposed to mark upon the forehead of the child, in unseen but inefaceable characters, its future destiny. The goddess Shashshi is worshipped, and offerings are presented to her in behalf of the child. Various festivities also are held, if the child be a male, but they are omitted in the case of a female. The following anecdote will further illustrate this difference of feeling. A young man, who had determined to embrace Christianity, and had left his father's house for that purpose, was induced by some false excuse to return home. His desire to become a Christian remained unabated, notwithstanding all the persuasions of his friends. At last, seeing their efforts to alter his views unavailing, they determined to destroy or weaken his intellect by poison.* Some one

* This is by no means an uncommon practice. An accurate acquaintance with the destructive effects of various herbs, is as familiar to many a Bengali as such dangerous knowledge was to Italians of the middle ages. We might give numerous instances in which the intellect of young men favourable to Christianity has been impaired, to pre-

less under the influence of bigotry expostulated with the father against such an act of cruelty; but, regarding any calamity as less than the conversion of his son, he only said, "What can be done? If he is poisoned, and loses his reason, I shall have a daughter instead of a son; that is all."

The condition of women may to some extent be gathered from the almost uniform style of native houses. Excepting those of the very poorest, they are divided into two sets of apartments, one being always exclusively occupied by the women, the other by the men. The former are always the worse of the two. They are protected by high walls and grated windows, and do not admit of egress to the public streets. The females keep exclusively to their own apartments, and are not allowed to enter those of the men; indeed, they never leave their seclusion, excepting when occasionally invited to the houses of their relatives on festive occasions, and then they are conveyed in a closely covered carriage, through which they can

vent their carrying out their religious convictions. The effects of the poison are often intermittent, and will sometimes cease after many months have elapsed.

... their knowledge of the great world outside is meagre as it is possible to be.

But this prisonlike seclusion is not confined to the women. It is carried into the very heart of the family itself. The women of India cannot associate with their own male relatives. They may not even speak to every male of superior rank in the presence of others. The female turns her face and covers her eyes when she sees a man. Her husband, even, does not accost her husband openly. He would make himself ridiculous, and be esteemed destitute of all respectability, were they to utter the common expressions of affection. Even young people hardly ever see each other during the day. The only male relatives the woman may notice openly are her husband's younger brothers and sons.

about the welfare of any female of the family. They might ask if all in the family were well, but to inquire after the health of a female by name would be thought most strange and unbecoming.

The first few years of a female's life it is unnecessary to describe. To one custom, however, we may refer, as illustrative of the fact that the thoughts of Hindus run much more on the subject of marriage than those of the people of the West. After a girl is four years of age, she begins thrice a year to make vows to Shiva, to Shurjya (or the Sun), and to Yama, the Hindu Pluto, for the purpose of obtaining a husband who shall have long life, riches, beauty,—that he may love his wife much, and never grieve her by marrying a second one, whilst she is yet alive.

"It is melancholy to reflect on the absence of all care of the mental cultivation of the young female, whose accomplishments are made to consist in frivolous things, and with which she enters upon the severer duties of life only to be miserable. Youth is the season, particularly in women, for improving and expanding the powers of the mind; an

which comes but at one stage of life. But at no stage of her life has the Bengali woman been permitted to enjoy estimable benefits of education. The knowledge which she acquires is as effectually closed to her as the light of day is from the blind. The education of female children does not come within the category of those benefits which are enumerated in the Shastras, which a man owes to his daughters. He is only bound to feed and clothe them during infancy, to get them married early between the ages of seven and nine, beyond which all his responsibility ceases to extend.

"This systematic neglect of the female mind in India may be traced to the peculiar organization of Native society. With a

view to economy the

favourite and every-day occupation, and it is a woman's reproach not to be an adept in the art. Letters and knowledge are considered as incompatible with such a position as that of the Bengali woman in the social circle. The elevation of the female mind, it is justly feared, may offer an inducement to look beyond themselves, and disturb the social harmony of a Bengali's indoor life, which is built on the complete enthralment of the inhabitants of the *zenana*. All schemes for female education in India are destined to prove abortive as long as the people themselves are not sufficiently imbued with ideas of self-respect and social comfort."

When she is about seven or eight years of age, or frequently when much younger, her father looks around to find a suitable husband for his daughter;* his views of a suit-

* There is a class of men called Ghatuks, whose employment it is to look out for suitable partners for those whose parents may wish them to marry. "They sometimes propose matches to parents before the parents themselves have begun to think of the marriage of their child. Many of these men are notorious flatterers and liars, and in making matrimonial alliances endeavour to impose in the grossest manner upon the parents on both sides. If the qualities of a girl are to be commended, the Ghatuk declares that she is beautiful as the full moon, is a fine figure, of sweet speech, has excellent hair, walks grace-

..... when the father th
found a youth whose qualities &
his wishes, he consults a learn
well versed in genealogical lore, &
if the family with which he conte
alliance for his daughter be of pure
not within the prohibited degrees &
guinity. He also consults the ho
the boy, to see how far the parties
able for each other, and to learn wh
is probably marked out for the yout.

fully, &c. Some Ghatuks are not employed
marriage agreements, but, after studying the bo
ing to their profession, they subsist on the gi
at weddings, and quarter themselves on those]
Shotryas who are very rich. When a Gh
such a Koolin or Shotrya, he rehearses a
honourable qualities which he ascribes to the
his host ; but if the person be not disposed to
towards him, he endeavours

is satisfied on these points, he has an interview with the father of the bridegroom, at which various relatives are usually present. A schedule is presented by the father of the boy of the sum of money, the quantity of clothing, and the value of the ornaments, he requires from the father of the girl. If the latter objects to the terms, he endeavours to negotiate more favourable ones; and if they come to an agreement, money and sweet-meats are distributed liberally. This is the mode of procedure among the Koolin Brahmins. The other castes have somewhat a different custom. In the higher Shoodra castes, for instance, the father of the first-born son *gives* to the father of the girl to whom he is married, if of equal or higher rank, a dowry; but with any other son, he *receives* money from the father of the bride. On the other hand, among the inferior Brahmin castes, the father of the bridegroom gives a sum of money to the father of the bride.

After some months, or even years if the parties are very young, the parents fix a period for the consummation of the marriage. Various ceremonies take place: one is joining the hands of the bride and bridegroom, and

bridegroom, both repeating "I
prayers. But the most import-
the ceremony is for the bridegroom
some consecrated vermillion on
of the bride, which, like the ma-
is a symbol of the conjugal state.
riage ceremonies usually last three
often the festivity is prolonged by
period. On these occasions an
incurred by feeding Brahmins, fea-
parties of friends, and purchasing
gether disproportionate to the circ-
of the parties. After the marriage
is over, the bride and bridegroom
their separate houses, and do not
ther usually before at least a year
pired.

and her to charges anything but complimentary to a woman. Her chief occupation is to cook, and she is valued just in proportion to her ability in that capacity. Except with the poorest, who are obliged to labour, they pass a most inane and monotonous existence. They visit but little; their intercourse with the members of their own families, and even their husbands, is by no means free and familiar. They read but little, and that little is by no means elevating. The world is shut out from their observation: they have never been trained to reflect: their time is therefore spent in listless inactivity, with brief intervals of profitless employment, and in hearing the gossip and the scandal which older servants collect to pour into the willing ears of their listening mistresses. If there happen to be an elder female in the family,* the

* This generally occurs, since those who are newly married never think of having a separate establishment of their own; and thus it happens that all the members of a family, for two or three generations, reside together. It is not at all uncommon for fifty or sixty relatives to live together, and often this number is greatly exceeded. Whilst this practice tends to the exaltation of the heads of the family, it at the same time is productive of frequent jealousies and quarrels amongst the children and females, which too frequently extend to the male branches of the household. Since, however, the father and mother

to the elder, who is recognized & and guardian of all her sex, no generally be considered right to int her system of government. But she is reduced to a yet more deplor So painful is that state, and so to call forth sympathy and compas we shall be excused for describing length.

A widow can never marry, eve she be a child of six years of age, a dwelt with her husband. If she wer with that sympathy which her hope cumstances demand, her condition w sad enough; but almost everything domestic and social relations is of a n aggravate her ~~sorrows~~.

wear figured or fringed clothes, nor to adorn her forehead with the vermillion mark, which married women alone can wear. To English women this may seem a trifling loss ; but to a Hindu female it is indeed a heavy one, since ornaments are the things she most highly prizes. Her food is now both changed and restricted ; she is obliged to live on vegetable diet, and has but one meal in the day. Even of this she is deprived on the eleventh day of the moon, and the eleventh after the moon. According to the Shastras, a widow must have no bed, but lie on the bare ground, with no pillow but one of straw, and without curtains to protect her from the swarms of mosquitoes, which abound especially at night. Happily, however, these barbarous usages have become obsolete. Would that the entire treatment they endure were obsolete as well, for it is a fearful wrong and a heavy curse, wantonly inflicted on the suffering and the helpless ! There was a loud and general voice of denunciation lifted up by glorious England when it was known that hundreds of widows were annually sacrificed on the funeral pile of their deceased husbands, and it was a righteous voice ; but we question if the

widows are now exposed.

Wickedness is sometimes not so much the result of a sinful nature, as of an unquiet lot. We confess we like to think so, gives us no joy to exaggerate the guilt of the guilty race. The position of Hindu widow for instance, is a fruitful cause of licentiousness and dishonour. And is it a matter of astonishment? Of all beings an Asiatic female is most the child of impulse and of passion. Born in a warm and voluptuous climate, continental powers uncultivated, left without active employment to pass her days in various indolence, occupied in listening to the intrigues and fancy, and with no restraint upon her passions by the faith she professes. what else can be expected?

Happily, the progress of enlightened opinion, and a strong conviction of the dangers to which widows are exposed, is operating to bring about their re-marriage, though up to the present time no Native has ventured to set his countrymen a noble example by making one of them his wife.

Whilst the system of compulsory widowhood, however, is productive of these effects, it is but fair to look at another tendency of this singular custom. Hindu women are naturally more devout than the women of most other countries. Their religion cherishes the idea that they are for ever cut off from the world, and should spend their lives in self-denial and devotion, thus preparing themselves for a reunion with their husbands in a future world. Many of them, under the combined influence of natural sorrow and superstition, pass their lives in the performance of religious duties chiefly. We are inclined to think that some most beautiful instances of natural piety might be found amongst the widows of India.

"In the capacity of mothers," says an educated Hindu whom we have previously cited, "women enjoy greater importance than

considered as pledges or compacts
but as a means through which a state-
titude is secured in after-life. Si-
delivers his father from the hell and
therefore he is named *puttra* by
existent himself. A barren woman
only a term of reproach among them
but the Shastras have made it inci-
a man to take a second wife, if his
is barren for seven years, or before
that die immediately after their birth.

"Hindu women, as soon as the
thers, become important persons in the
domestic circle. Their husbands are
more indulgent towards them, and
treat them with respect; while they
turn also begin to exercise a m-

due to her rank, and suffers himself to be dictated to not only in respect to domestic affairs, but to his own pursuits in life and mode of conduct. It is on account of this that the Hindus are less adventurous than other nations, and less fitted for innovations in their social system. It is through the influence of women that reformation in India is so effectually opposed in its progress. Young Bengal is full of European ideas when abroad, but quite a Bengali when at home. He eats mutton chop and drinks champagne when he keeps ~~out~~—within the walls of the zenana he kneels before the image of stone which is the family idol. Half the amount of education that has spread over the land would have been sufficient for mighty changes, but for the authority of the women—who can speak otherwise of their influence? And as matters now stand, a wide spread of education is required to pave the way of Indian moral reform.

“The attachment of Hindu mothers to their children is almost inordinate. They suckle them at their own breasts, and never suffer them to be brought up by nurses. They keep their young ones always within

They call them heartless mothers, for
cannot part even with their own growing
children. A Hindu mother's solicitude
for her child is always influencing her. She
is never without fears. She is all humility,
penitence before the gods that they may
serve her child from sickness, misfortune
and death. She always sends gifts to the
ministers, and fasts on particular days of
the week, for the sake of her son—be he even
as twelvemonth's existence, or verging
on a pretty good old age of fifty. To an Indian
mother a son can never grow old; and
in return for all this affection, mothers find
no small gratification from the obedient
attachment of their children. A Bengali
is fonder of its mother than of its father.

mother? and yet what mother is more incapable of doing so? The training up of children by English mothers is a task of the greatest care and delicacy, and which forms a part of the responsible duties of their lives. The Bengali woman is not at all aware of the responsibility of her situation, and she carelessly puts into the young mind many unworthy ideas, which can with difficulty be eradicated in its maturer years. A Bengali's religious sentiments, his belief in the existence of ghosts and evil spirits, his piques and his prejudices, are all owing to the lectures heard by him in the cradle from the lips of a doting mother."

Some writers have maintained that women are not treated with such extreme humiliation as is usually supposed. If, however, there are cases when they feel less keenly the inferiority of their position, they are exceptional. Instances doubtless occur in which a wife is endowed with a force of character which her husband does not possess, and it is natural that in such cases her superiority should gain for her an amount of influence far from common. Nor are there wanting instances of another kind. Some of the Hindus are re-

a proud, chivalrous sense of honour among the Rajputs; both qualities will occasionally become a burden to female life. The former, however, deeply attached to their wives, will treat them with as much consideration as their deference to custom will allow; and they would rather first sacrifice their wives than die themselves, than suffer the stain to tarnish their honour. Their Native society affords many striking instances of this kind of cases, however, are special; and it requires a very limited amount of acquaintance with the character of females to perceive that the character of females is far inferior to that of females in western lands. No Mussulman Hindu ever speaks of woman in terms of respect and admiration. The one exception

foul as falsehood itself;" and their behaviour is guided by their opinion. From the day she enters the world an unwelcome guest, until the hour she leaves it, she is treated as an inferior who is to be used, not as an equal who is to be trusted and beloved. She is regarded as a cook and housekeeper, because she is believed to be fit for nothing higher. She is seldom taught to read, and yet more seldom to write, because it is thought she would employ her knowledge only for evil purposes. She eats after her husband has taken his food, that she may be daily reminded of her inferiority to her lord. She lives in seclusion, and is narrowly watched, because she is regarded as incapable of self-control. She is treated as a being whose will and affections have always to be subsidiary to others; and therefore it is that she is wedded to a man whom she never saw, and of whose disposition she knows nothing. "Women are not, indeed, represented as in all instances entirely incapable of zeal, goodness, or virtue; but still they are supposed to be so radically weak and worthless as it respects all moral restraint on their passions and tempers, that to trust to anything like

preserve the honour of a respectability it is considered necessary that women have no social intercourse with the world unless with those who are very near and dear. In this idea of propriety the women themselves universally concur, regarding it as a mark of low vulgarity, if not of lightness of character, to be seen in the streets, unless veiled and attended by friends, and especially by those of advanced age and undoubted respectability." * It is necessary to add, that women of the lower orders are left more at liberty. They go to labour for their bread, they move about in the streets much as the same class do in England, although the younger women are characterized by a timidity which is

each other, and to spend their time lounging on couches, or with folded hands listening to worthless gossip, whilst fanned by servants, or having their arms and limbs rubbed: and their natural inquisitiveness generally enables them, through their servants or male relatives, to obtain a considerable stock of information both on matters of importance as well as ordinary scandal.

The care of children is the most important and useful employment in which they engage. Not only girls, but boys, are entrusted to them. After a few years, however, the latter are removed from the female apartments, and committed to those who are supposed capable of giving them a more manly education. In most families of wealth a Gooroo, or spiritual guide, is kept, who has much influence over the young and the female members of the house, especially on religious questions; and in Mahomedan families a similar position is held by a Maulvee, who, like the Gooroo, is a kind of tutor and priest.

The chief evil of female society is the absence of anything that can be properly styled education. Very few women can read, and *still fewer* can write; nor are they thrown

—are for the most part silly sto
are not always free from immoralit

No definite law is found in th
respecting polygamy; but since i
of Manu a few cases are specified
it is lawful for the husband to tal
wife, it may be inferred that with
ceptions he must have but one. C
exception is in the case of a man
has no son. Though she may have
yet he is declared justified in mar
ther wife if she have been childles
years, or produced no male children.
The wife, however, first married, :
the highest rank in the family
though in the East there is alway

The most gross and scandalous deviation from the ordinary custom is in the case of Koolin Brahmins. They frequently marry twenty or thirty wives, and sometimes as many as a hundred. They receive a dowry with each one; and, whilst his wives remain in their father's house, he spends a life of sensuality, wandering from one habitation to another as inclination or the prospect of gain may influence him. It is almost impossible

the Prethlok, where it remains in expectation of receiving water and rice from its descendants. It is the incumbent duty of every man to feed cheerfully his deceased predecessors, who are said to confer various blessings on their posterity after being well fed by them every day. Now the day of a departed spirit is equal to our whole year; consequently, a man is to feed his deceased ancestors once in a year. This ceremony of annually feeding the departed spirit is called by the Shastras "the Shrada." The word 'Shrada' etymologically signifies the art of cheerfully feeding a person; but now in our day it is particularly limited to the feeding of a departed spirit. This ceremony—the Shrada—commences, in the case of a Brahmin, on the eleventh day after his death, and in the case of a Shoodra on the thirty-first day after his death, and returns annually. At the ceremony all kinds of sweetmeats, clarified butter, fruits, rice, curds, and various spices, are generally offered, which, after the ceremony is over, are all taken by the Puroohit—the priest of the family. Besides, if the family be wealthy, rich presents, consisting of clothes, money, gold and silver ornaments, and brazen plates, are given to various learned Brahmins, Bhattacharges, and Pundits; and after the ceremony is over, a general feast of two days is given to various relatives and others whose families are well known.

to overstate the evils arising out of such a gross violation of marriage.

Since it is lawful for Mussulmans to have a plurality of wives, they often avail themselves of the permission of their Prophet, unless poverty or policy suggest an union with but one. It is a common practice, even with the poorer classes of Mahomedans in India who resort to the large cities as servants, to leave their wives in the country, and marry others in the place where they happen to reside.

We have chiefly spoken of the position of women in India. It is necessary that we should say something of their character; but on such a subject our want of extensive means of information compels us to be both general and brief. That they are generally fond of ornaments and finery, indolent, gossiping, capricious, and frail, is undeniable; but that these vices are the pernicious fruit of that social and religious system under which they live, we believe to be equally undeniable. It was impossible, indeed, for them to be subjected for a long series of ages to such influences as Hindu and Moslem society present,

without losing somewhat of the beauty and purity of their native character. The brightest things are soonest tarnished, and the delicate blossom of the trees is more short-lived than the branches and the leaves; and so it is that the rougher nature of man will longer resist the influences which press him down to the earth, than will the more gentle, delicate nature of woman—just as the flower of the field withers beneath the north wind's breath, whilst the grass continues to grow. And how easy it is for the higher qualities of a people or of a class to become corrupted and destroyed, all history proves. The wealthier classes of Rome were corrupted by luxury; the Helots of Greece were hardened by oppression. A conquered race is sure to deteriorate; and to treat a class as though they were vicious, brutish, unfaithful, and stolid, is the surest way to make them so. The tyrants of Northern and Eastern Europe would tell us that their subjects are incapable of self government. Perhaps it is true; but why are they unfit for it? Not, surely, that they have not the higher qualities of manhood, but that their despots have robbed them of the rights of manhood! And so we

"But they are capable of being
Nay, even now, when their circumstances
of a kind to admit of the development
play of the higher traits of female
they show qualities which indicate
ceptible they are of generous and
influences. The mothers of no other
display greater affection for their
in times, too, of trial and suffering,
quently show a patience which can
much admired. The laborious car-
derness with which a Hindu woman
attend and watch her sick husband

represented to be by strangers in India, unacquainted with her real character." They are naturally modest, mild, cheerful, inquisitive, and highly susceptible of all the more refined qualities which are usually considered as forming an important part of female education.

But what, it may be asked, is being done for the enlightenment and emancipation of the women of Hindostan? It will be inferred from the preceding observations that they are exceedingly difficult of access. To address them directly, indeed, by the preaching of the Gospel, is impossible; so that the assemblies in the bazaars and streets are composed exclusively of men. Education, therefore, is of necessity the great instrument by which the zenana and the harem must be opened, that the light of the Gospel may enter in.

One of the chief means by which female education has been rendered more practicable —indeed we may say, by which it has become necessary—is the education of young men. In India and Ceylon there are in connection with the various Missionary Societies 1550 schools, in which above 100,000 boys are educated. Of this number 15,000 receive

----- now, the Government
colleges educate a still greater n

But however varied the educ:
its results are favourable to the
society; hence it is that amongs
are educated after the European :
has arisen a very general impressi
that modern Hinduism is false, bu
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evil and ridiculous. Of these, the
of widows to marry, the consummati
marriage contract without the con
parties whose happiness is most in
the want of education among fe
considered as among the worst.
change of opinion imperative. The
men in India are greatly wantin

nevertheless produce in their own houses a change for the better. It is with reluctance they marry wives whom they have never seen, and whom they know to be totally unable to sympathize with their newly found ideas and sentiments; but their education makes them the instructors of their wives and sisters. The latter are naturally fond of inquiring about the studies of their male relatives; and they, proud of their knowledge, are seldom unwilling to describe the historical and scientific facts they have learned, and not unfrequently shock the superstitious feelings of their friends by intimations of the folly of idolatry and the superiority of those notions they have attained. Accounts, therefore, of the habits of Europeans, of the wonders of steam and electricity, and of astronomical and geographical phenomena, are constantly poured into the ears of the women of the zenana.

This has led to more vigorous efforts in behalf of female education. To the honour of Missionary Societies be it told, that they were the first to begin this glorious work; and through all its difficulties they have held *on their way* with accelerated energy. As a

Christians. Schools for women & however, on the increase. Two illu of this have recently taken place in The late Honourable J. D. Bethun lative Member of the Council of In blished about four years ago a Da for the education of females of t classes of Native society. With e patience and munificence, he labou spite of the opposition he met with, ceded only just before his death i funds for the erection of a large and school, which will materially ten permanent establishment of the i Since his death the Governor-G India and his lady have undertake port the school as long as they :

not merely to take charge of schools, but to become private teachers in families; for the seclusion of Native females renders the latter one of the most efficient means of bringing them under instruction. Many are the families whose females would never be permitted to go to school, yet where instruction in their own apartments would be willingly received.

From the preceding sketch it will be seen that the obstacles to the conversion of females living in the higher circles of society are very great. They have no opportunity whatever of listening to the Missionary when he preaches in the streets and bazaars. He cannot visit their apartments, nor can they go to him, even though it be as Nicodemus came to Jesus. Their own converted countrymen would equally be incapable of gaining access to them. Should it happen that they wished to obtain such books as explain the truth of Christianity, they could only accomplish their purposes by stealth, if at all; or, even to assume the most favourable circumstances, should one of them become desirous of embracing Christianity, it would be almost impossible for her to accomplish her design.

the fact that there is no instance lady singly and alone coming for faith of her fathers and embracing of the Saviour of Mankind.

There is an interest, therefore kind, attaching to the history who, though not entirely alone, "equal step" advanced with an entire faith of the Gospel; especially remembered that that one woman first, if not the first and only one, taken such a difficult yet glorious step. *At present*, then, this instance of goodness is peculiar, and perhaps but we gladly acknowledge that long so, for the process by which

mighty continent whose discovery would more than recompense the toils and sorrows of his life, and, amid the astonished awe of the aborigines, and the transport, chastened by glorious hope, of his followers, planted on the soil the cross, and called it San Salvador,— so may we rejoice over her who is one of the first fruits of India's daughters consecrated to God, and rejoice all the more because we see in her salvation the pledge of deliverance for all the down-trodden dwellers in the harem and the zenana.

CHAPTER

THE MEMOIR.

BALA SHOONDOREE CHU
born at Jessore, in Bengal, in
Her father, Shooja Kumar Ch
a Koolin Brahmin; and thoug
equal in wealth to the family
daughter married, his high c
dered an ample equivalent ;
What were the thoughts and
daughter, and in what manne
away the years of her childh
tell, since we have no record
periods of her history.

affecting its communistic and intellectual advancement.

Dwarkanauth Tagore, the uncle of Gyanendra Mohun Tagore, will be known by name to many of our readers. A man of superior ability and moral courage, he discarded the superstitions of Hinduism, and set his countrymen a noble example by visiting England, and thus losing caste.

Prosunno Kumar Tagore, the father of Gyanendra Mohun Tagore, for many years filled the important office of Government Pleader in the Sudder Dewanny Adawlut Court—the highest court of the Honourable East India Company—in Calcutta, until, the charge of his own estates demanding much of his attention, he resigned it. His high character and probity, together with his superior intelligence, have always given him considerable influence both in English and Native society.

Debendranath Tagore, the cousin of Gyanendra Mohun Tagore, is one of the chief, if not the chief, leader of the Vedantist party in Calcutta. His party is chiefly composed of educated and thoughtful men, who have repudiated what they consider the gross corrup-

To the husband of the late Tagore various references will course of this narrative. We a few particulars, which may references to him more intelligible of the sons of the wealthy natives he was sent to the Hindu Coll^e entirely under Government con form of religious teaching is nega the instruction given is purely secu result of this is, that the students quently learn to despise the faith fathers, without acquiring a better; fo science teaches them that their own i there is no one to save them from un scepticism by presenting to .. the positive form ..

versy, and whilst a young student his attention was deeply drawn to Christianity by reading "Watson's Apology for the Bible."

From that period, during a course of ten years, his mind was more or less engaged in a search after truth. Various means were employed to turn him aside into scepticism, but happily in vain. The writings of Strauss, of Parker, and such like authors, were put into his hands with a challenge to refute their arguments. He has thus been led to read very extensively such writers as Neander, Olshausen, Hengstenberg, Norton, Pye Smith, and others, whose works bear on the higher departments of biblical criticism. Though his progress toward Christianity was slow, it was made as the result of deep and intelligent conviction. A few weeks after the death of his highly gifted wife, he was baptized in the Old Church, in Calcutta, and is now honouring a Christian profession by a life of usefulness. Thanks to British law and toleration, he, unlike previous converts, retains property which yields him an income of £1200 a year.

According to the custom of the Tagore family, the marriage took place a year after the betrothal, with great rejoicing; and as

reeding Brahmins, and in
ments.* It is not customary,
and bridegroom are very young
live together as man and wife;
that for some time Bala Tago
the house of her father-in-law,
opportunities of seeing her husband's
education, however, as a Hindu
means neglected: that she might have
intercourse with one whose instruction
watched over by the best European
she was entrusted to the charge of a
under whose tuition she made rapid
in such studies as he was able to teach.

* This prodigality is not confined to wealthy families. To them it brings wealth which they can well afford. The poor

It was about two years after her marriage, when she was twelve years of age, that her attention was first directed to Christianity. One evening her husband inquired what were her ideas about religion. She replied, that she believed in Kali, and worshipped her. On being asked why she worshipped Kali, she replied that her father was the priest of Kali, and that, having been taught to reverence that goddess, she had inquired no further into the matter. Her husband then told her that he did not believe Kali to be a goddess, since he had discovered a new and a better religion than that taught in the Puranas.

It is said that when Caspar Hauser was first brought out into the open air, on a fine starlight night, he was struck with a strange kind of awe when he beheld the stars shining in their calm unearthly splendour, and then, bursting into tears, exclaimed bitterly against the cruelty which had so long debarred him from gazing on such magnificence. To him the sight was a new revelation—a source of inexhaustible interest and delight. So to Bala Shoondoree this conversation unfolded a new and boundless source of thought, of

and longs to know what wo
beauty they may indicate. It
that her mind was in a state i
the faintest glimmerings of l
she had never dreamt that the
fathers was false, for she had n
so, nor heard of another wh
strangely with her own; but a
disclosure of that other arose t
that her own was false. As it is
minds prepared by the Holy Spi
Divine truth, she no sooner hea
tianity than she felt it was tha
needed, and to which she could si
whole soul.

From this period, Christianity
deepest attention. It was to her
of abstract -

He only "saw men as trees walking." The day-star had not yet arisen on his soul, and yet he saw faint gleamings of that holy light which afterward, in all its peacefulness and beauty, visited him. He had ceased to believe in the gross polytheism of the Puranas; even the Vedantic system, furbished up as it has been, like the ancient armour of an ancient house, to resist a new and powerful assailant, did not meet his wishes. The historical argument in favour of the Divine origin of Christianity seemed to him irresistible; but though his intellect was feeling after the light, his heart had not yet learned how much it needed the truth which saves as well as that which enlightens; and hence it was that "he stumbled" at the more spiritual and supernatural phases of the Bible. His views were rationalistic; and therefore it was that to his wife's earnest desire for religious instruction he responded only in part, by teaching her the moral and some of the historical portions of the Scriptures, whilst the prophetical and miraculous passages he passed over in silence. The singular energy of her character, however, made up for the disadvantages of her position; and now that a new world of thought

it would be a great advantage language. Yet how was she, a lady, excluded from general society even the mistress of her own wife's language with which a Native could not be supposed to have any command? Nine ingenuity, however, is as resources as was Ulysses. Bala gave a singular instance of this, required the rudiments of our language without the knowledge of anyone; and even her teacher knew not that he

Having somehow obtained a copy of her husband's little nephew, in the Hindu College, she used daily to ask him what he had been learning, and other questions, designed to test his

not long be unknown by her husband; and finding her so desirous of learning English, he promised to give her a lesson every night after they had retired to rest.* Meanwhile, the light was breaking pleasantly in on his own mind—pleasantly as the light of stars breaks forth upon the dark and cloudy sky. It was starlight with him then, not daylight. The mystery of the Trinity, as with most educated Hindus, was to him a stumbling-stone; but he had begun to believe in the spiritualism of the Scriptures, and to see in the character of Christ that which at least was inexpressibly beautiful and attractive; and in proportion as Christianity became an object of profounder interest than to the mere speculatist, he felt desirous that his youthful wife should participate with him in the new feeling of interest and pleasure with which he began to regard the religion of Christ. Through the medium of the English language she could not be expected to make much progress in religious knowledge, since she understood it very imperfectly; he therefore

* It is considered somewhat indecorous for a husband and wife to associate much together during the day; the apartments of women are therefore but seldom entered by men.

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awakening desire after a
than she had yet experien
upon her heart as a sinne
her chastened imaginatio
bringing to view truth th
of allegory and imagery.
say she was interested in t
Bunyan's glorious allegory
lighted with it," said the
her best. By day she would
and at night, when she slept
her side. The forest trees
flowers alike show whether the
has fallen on them

little like the vacant carelessness of Hindu ladies of her age—the long hours she spent in reading books, far different in their character to the frivolous and licentious tales which are usually found in the female apartments of a Hindu family—the indifference and even distaste she began to manifest toward the rites of idolatry—and the known Christian tendencies of her husband, were all calculated to excite a suspicion in the minds of her relatives that she was breaking away from the ancient faith of her fathers. To counteract her growing indifference to Hinduism, she was requested to worship the Lingam* every day. It was not without a

* The Lingam is the symbol of Shiva, the destroying principle in the Hindu Triad. It is generally made of stone or mud; the lower part is flat and circular, and upon this a conical elevation is placed. The Hindus say that there are fifty-two uncreated Lingams of an infinite length, which mark the spots where different parts of the body of Doorga, the wife of Shiva, fell, when at her death her husband through grief took her body on his trident, and whirled it round with such violence that various parts of it flew off. No Shudra can worship the image of a god without the aid of a priest; but the Lingam is an exception to this significant law, since it may be worshipped by all without distinction and without restriction. If anyone cannot, on account of sickness or the pressure of important business, go through the prescribed "Mantras," he is excused by thrice repeating the words "ong nomo Shebi"—*I am worshipping you.* A Brahmin must not take food

Lingam, that on the first occasion of her meeting him she began to play with it; but as an act regarded as profane and indecent it tended to involve her in such trouble that she was never afterwards received into the state from one form of faith to another.

Painful as such events are to those most intimately concerned, their recurrence is to be depr

unless he first worships the Lingam. This relative causes the members of his family to abstain from food for twelve days, the case of a Brahmin for twenty-four, and of a Shudra thirty. During this period, they do not even touch any god excepting Shiva. The Lingam is supposed to be

not but regard them as the necessary consequences of great religious changes. Human nature is neither generous enough nor holy enough to tolerate the profession of new and strange opinions; and the history of the world, especially of the religious and intellectual world, where least it should be found, but too plainly tells, by the weary struggles of the best and loftiest minds, by the calumnies which obscure the history of many a party and many a sect, by the scorn and the hatred with which the most far-seeing and truth-loving have been requited, by the strife which has profaned and violated what should have been the calm majestic empire of intellect and heart, and by the unpitying manner in which the beautiful form of Truth has been dishonoured, and wounded, like Cæsar, by those who professed to be friends, how deeply rooted, and how widely spread, is that spirit of dogmatism and intolerance which seeks to force a favoured class of opinions upon all over whom men have power. Especially has Christianity, while seeking only to shed abroad the fruits of peace, to endure bitter indignity at the hands of its foes. And yet, why should we be either surprised or

Suppose ye that I am come to earth? I tell you, Nay; but : For from henceforth there shall one house divided, three against two; two against three; the father against the son, and the son against the father; the mother against the daughter, the daughter against the mother-in-law, the mother-in-law against the daughter-in-law, the daughter-in-law against her son. The very nature of Christianity is to stir up strife in the human heart, so that it is that the Gospel will be allowed to prevail over the systems which now reign, his pride, or his love of power,

The injunction to worship the Devil failed. Bala Shoondoree was r

high spirited, and not indifferent to the pride of rank; she therefore stole away as often as possible from her assigned task to the much more congenial employment of reading.

Her own and husband's residence with parents who, though willing to gratify their utmost wishes in temporal things, yet had no sympathy with their religious convictions and opinions, became more and more inconvenient. "My wife," said Gyanendra Mohun Tagore, "often told me that as I taught her this new religion, it was but just that I should put her in a position to learn it perfectly, and profess it freely. But I was in a predicament, for I was an Unitarian, and did not know what Church to join, for all the Churches in Calcutta are Trinitarian; and to get out of the difficulty, in a fit of romance I thought of writing to Dr. Channing, urging him to establish a mission such as I could join. While affairs were going on in this way, the work of Dr. Pye Smith on the Messiah fell into my hands; and fortunately for both me and my wife, my views began to take a Trinitarian turn.*

* He had previously been indebted to Dr. Smith's "Scripture and Geology" for clearing away some of his

therefore, given up the D
years.* My mother was
that it should be resumed
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would not take any part in
fruitful cause of pain and
father, however, kept him
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statements of Scripture. It is
though the works of Paine, of V.
Theodore Parker, have found the
cated natives of the large cities
opposite kind are circulated in far
writings of Paley, Keith, Butler,
the faith, are not only read, but
them acknowledged to be unrefuta

* This festival is the most po
festivals held in Bengal. It is .
m

were very different to his own, yet that it became him as a parent to treat us with respect, and to afford us that protection which, as the head of our house, we had a right to expect at his hands."

It was not long after this that his mother, whose constitution was naturally delicate, sank beneath the power of disease. The approach of death drew her affections nearer to her son and daughter-in-law. We know not what her thoughts were then—we cannot tell what thoughts passed through her heart; the Judge of all knows, and the great day when the Judge sits upon the white throne will reveal it; but so far, it is pleasing to record, did her kindness proceed, that she left them the possessors of the whole of her personal property.

The subject of our Memoir was now left more at liberty to follow the bent of her own thoughts. Her husband, also, having completed his studies at the Hindu and Medical Colleges, had more frequent opportunities of instructing her. It was about this period that his father, wishing him to occupy a more independent position in society, generously settled on him the handsome sum of 500

rupees (or £50) a month, which enabled him more freely to carry out designs he had long cherished. Among other things, he wished to give his wife the benefit of an English education, and especially to make her acquainted with those accomplishments which among us are highly valued as essential elements in female training. He therefore devoted a portion of his income to procure the services of a well qualified English governess. Under her tuition Bala Tagore remained for a year and a half, and thus became tolerably acquainted with the English language. The manuscripts we have lying before us show not merely skill in penmanship, but a facility in the use of words which we have rarely seen equalled by those who have had far greater advantages.

In proportion as she gained facility in the use of English did she seem to acquire the power of mastering the various subjects to which she directed her versatile faculties. Her husband aimed especially to present Christianity before her as a religion bearing every mark of a Divine origin, knowing full well, from his own experience, that they who *pass from Hinduism toward Christianity* must

be prepared to do battle with earnest heart and soul in behalf of the religion of their choice. Nor was she either an indolent or an unintelligent pupil. The various steps he took in his vigorous search after the truth she anxiously watched. Though possessed of different qualities, she fully understood his feelings, and sympathized in all his difficulties:

“ She was the sheath wherein his soul had rest,
As hath the sword from war ”—

so that, happy at least in the possession of one friend who could read and interpret his heart, he could say, in the beautiful language of one of our most gifted yet erring poets:—

“ Thou Friend, whose presence on my wintry heart
Fell like bright spring upon some herbless plain—
How beautiful, and calm, and free thou wert
In thy young wisdom, when the mortal chain
Of custom thou didst burst and rend in twain,
And walked as free as light the clouds among,
Which many an envious slave then breathed in vain
From his dim dungeon! and my spirit sprung
To meet thee from the woes which had begirt it long.

“ No more alone through the world’s wilderness,
Although I trod the paths of high intent,
I journeyed now; no more companionless,
Where solitude is like despair, I went.
There is the wisdom of a stern content
When poverty can blight the just and good,
When Infancy dares mock the innocent,
And cherished friends turn with the multitude
To trample: this was ours, and we unshaken stood! ”

“What are you thinking about?” was her frequent inquiry, when she saw him rapt in thought; and when there was any subject which bore on the elucidation of Christian truth she saw him endeavouring to unfold, her questionings were continued until the knowledge he had gained was imparted to her own mind, as when the overflowing vase of a fountain empties itself into the basin below. It was in this manner that she attained a considerable acquaintance with the evidences of Christianity, and a partial knowledge of the corroborative testimony offered in behalf of our faith by the disclosures of geology and the fruits of antiquarian research. Her attention to English did not divert her from the cultivation of her native tongue. She had begun to study Sanscrit—the parent language of all the tongues and dialects of Hindustan—with the aid of a Pundit, soon after the death of her mother-in-law; but she was cut off ere she could be expected to have attained a knowledge of so difficult a language. The amount of attention she paid to it tended at least to refine and enlarge her acquaintance with Bengali. In the latter her reading was *very extensive*, especially in poetry. She

contemplated making a selection of the best Bengali poetry; and, since her own poetic taste was considerable, proposed making a metrical translation of at least a part of the New Testament;* but He in “whose hands our breath is” was pleased to say, “that must be the work of another, not of thee.”

It may seem singular that a young lady of only seventeen years of age should display powers apparently so much beyond her years. Surprise will abate when it is considered that not only was she richly gifted with mental endowments, but that females in India arrive at maturity at least four years earlier than in England. To this we may add, that Hindu ladies have ample leisure to devote to any favourite pursuit. They never travel, except on pilgrimage, and then it is in a closely covered carriage, much as nuns would be conveyed from place to place in Europe; they attend no places of public amusement; it is only when a marriage is celebrated, a play performed, or a naught is to be seen, that they visit the houses of others; the cares of

* As a proof at least of her love of poetry, we may mention that she wrote a considerable quantity which, under peculiar circumstances, she thought it most judicious to destroy.

... or the needle at
Of all the children of listless a-
lence who pine beneath the im-
living without a purpose and
gali lady is the chief. If, the
should happen to have superic
opportunity—alas, how rarely
—of attaining knowledge, she
sure to prosecute her inquiries
leisure and the opportunity we
Bala Tagore, and her ability e-
make the best use of the two.

Possessed of a genial nature, wealth, ample leisure, and a high superior both in the qualities of heart to the great mass of his her days would have passed well if it had not been

ledge and of grace fell upon a heart prepared to receive them. Breaking away from the bonds in which a dark and cold superstition had enthralled her, she felt that joy which ever attends the consciousness of a great and glorious change. "It is a pleasure," says Bacon, "to stand upon the shore, and to see ships tossed upon the sea: a pleasure to stand in the window of a castle, and to see a battle, and the adventures thereof, below: but no pleasure is comparable to the standing upon the vantage-ground of truth—a hill not to be commanded, and where the air is always calm and serene—and to see the errors, and wanderings, and mists, and tempests, in the vale below: so always that this prospect be with pity, and not with swelling or pride;" and this was the pleasure which filled her heart. And the truth, like all things that have life in them, was operative; it brought forth fruit. Hers was the double joy of one who finds a hidden treasure and a long-wished-for and faithful friend. It was clear that she was now under the influence of holy sensations and principles, which bore her onward as do the freshening winds a vessel on her course; *but as the vessel may have to struggle with*

as man seeth." How little
is there, probably, between
That which makes Heaven
songs of triumph, sometimes
of men with grief. But what
there be between light and
Christ and Belial? How little
of God was the sight of this
thing forth as a lonely star in
ness of the midnight sky!
not pleased with that in
delight. It was seen by them
that the zenana, instead of
dicated to superstition and
changed into a temple of
means were therefore removed
away her attention.

but she could not abandon that truth which was the shield and ornament of her soul. She had got that which had become in her estimation far more preferable than jewels, caste, and home; and though the latter she could venture to part with, the former was too precious to let go at any price.

“ — As a man, with difficult short breath,
Forespent with toiling, 'scaped from sea to shore,
Turns to the perilous wide waste, and stands
At gaze,”*

did she look back, partly in dread and partly in thankfulness, upon the dangers she had escaped; and now that she possessed salvation and peace, she felt how unwise it would be to go back into the paths of sin.

And here we cannot but refer to a trait in her character indicative both of her superiority over most of her countrywomen in intellect and in firmness, as well as of the fact that religion was with her a thing too sacred and too dear to be trifled with. When she felt that a practice was wrong, she gave it up; when she knew that any course of conduct was right, she would not be turned from it. There was no temporizing with

* The Vision of Dante.

... HER OMNIBUS

sake of earthly peace :
she would turn upon the
a fixed reproving glance,
I do so, when I know it to
not." O that not only I
but her countrymen, even
high-souled principle ! A
relaxed their moral nature.
man who cannot distinguish
tiful blue sky in which re
clouds, and the midnight h
struggle awfully the light &
darkness, they have lost the
standing the wondrous bea
and of truth. To believe a
no reason for acting up to
call its record.

abandoning the latter and espousing the former.

When the subject of this Memoir saw that in their existing position she and her husband could not fully act up to the requirements of the Bible, she strongly urged him to consent to their baptism. This step, which but a few weeks after her death he happily was induced to take, he shrunk from at the period under review; not that he was satisfied to cast away the precious gifts of God, but motives of worldly policy too strongly influenced him. Hence it was that to her earnest appeals, he opposed considerations of expediency. To these her reply often was, "I am willing to go and live with you, even in a hut, if you will become a Christian, for then we can serve God as we please." Sometimes, when urged by her to leave their family for Christ's sake, his reply was, "Though Christianity be true, Christians are not true to their religion." Alas, that one lingering on the borders of the kingdom of Heaven should be tempted still to linger by what he sees in those who bear such a glorious name, yet bear it only that it may be dishonoured!

It was whilst their minds were thus agi-

were required to sign an expost
of those doctrines they had ac-
were of a purely Christian natu-
inclined to look on the faith
intellectually true than as mora-
under all conceivable circumsta-
proof against the temptation; I
vilely cast away, and “the daugh-
Philistines rejoiced, the daught-
circumcised triumphed.” For t
giving greater effect to his re-
was resolved to celebrate the fe-
gut-datri in the house.*

But here a difficulty arose.
ten the letter of renunciation, a
but she would not follow his e-
plicit as are the principles of

related only to secular questions, she had not learned that truth which makes us free without acquiring also a love for her freedom in Christ which would not suffer her ignominiously to dishonour it. There was that in the demand that she should take a part in an idolatrous festival, and that, too, for the purpose of compromising her Christian character, from which her high-spirited and holy nature shrunk, as the prisoner long confined in his narrow noisome cell shudders, when once he is free, at the very thought of entering it once again. But the festival was close at hand. The rites had been arranged, and now only the intervening night was left for her to decide what course she would pursue. Her husband could not induce her to follow his example. To his remarks her reply was, "You could give up Christianity, but I will not." Dwarkanauth Gupta, the medical attendant of the family, was sent to inform her again that on the morrow she was expected to give a practical proof that she renounced the doctrines of the Gospel by joining in the puja of the following day. She told him she would not do it, and wept profusely. At length, however, after repeated efforts to

change her resolution, she reluctantly complied in part with the wishes of those around her, promising to throw a garland over the idol, but still refusing to kneel before it; but her language showed how reluctantly she complied: "It would be less unkind," she said, "to take a knife and kill me, than torture me thus."

An occurrence like this may excite sorrow, but is too familiar to create surprise in the minds of those who are acquainted with the obstacles surrounding a convinced or inquiring person in a land like India. Those who dwell in favoured England can form but a very faint idea of the mingled anger and grief with which the heathen regard the conversion of a relative to Christianity. All means, even the most deceptive, are put in requisition to avert an event which is looked on as the heaviest of calamities. Temptations, arguments, threatenings, promises, appeals to the tenderest emotions of the heart, and blandishments to move the most sensual passions of the soul, are all held forth; and their power is often intensified by proceeding from a *mother's lips*. Never will a scene of this kind *be effaced from our memory*. It was when five

youths, all of high caste and respectability, put themselves under our protection that they might be baptized. Till then, we had no conception of the intense hatred with which the holiest and the best of religions could be regarded. It was little short of agony even to see the deep sorrow of a mother, a father, and a brother, struggling to avert what they deemed an event most disastrous and dis honouring. What, then, must it have been to listen to these appeals when folded in a mother's arms, and then to break away and do that thing which would wring her soul with agony? Our Missionary career has known nothing of grief equal to the very sight of this.

But it is only by the recurrence of such painful events that the Gospel can win its way in a land like India. More than one half of the young men who determine to embrace Christianity are never able to carry out their wishes. Frequently the anxiety of their demeanour, or their imprudence, discloses their design to their friends, and at once they are either confined or strictly watched. Should they be fortunate enough to reach the house of a Missionary, they are

tempted to return home under pretence that some female relative is ill, and wishes to see them; and the promise is made—made always to be broken—that they shall be permitted to return to the Missionary in a few days. Sometimes temptations of the worst kind are held out to the inquirer; nay, we could narrate more than one instance in which youths have been stimulated by their nearest relatives to acts of the grossest sensuality, that, their moral characters being injured, they might be disinclined to embrace the pure faith of Christ; or that, if they visited a Missionary, charges might be made which would induce the Missionary to refuse them baptism. We never heard of an instance in which a youth convinced of the truth of Christianity was permitted in quietness to embrace it.

To anyone acquainted with the pliability of the Hindu character, when influenced by the strong arm of authority, and with that habitual looseness which characterizes it in relation to moral questions, it will not appear surprising that our young friend partially *yielded to the wishes of those around her*. *Whilst we blame the act, let us remember*

the youth, the inexperience, and the disadvantageous circumstances of her who, "like Niobe, all tears," mingled in the frivolity and sin of a Hindu puja. It becomes us tenderly to judge the frailties of others, "considering lest we also be tempted;" and to bear in mind that He "who knew no sin" was, of all who ever trod our earth, the most merciful and gentle when speaking of the fallen and the wandering. There are thousands in Christian England whose religious profession is now bright and fair, who, if exposed to the difficulties which beset a Hindu in receiving the Gospel, would never have broken through the toils in which they were bound.

But to return to our narrative. Late in the year 1850, domestic arrangements permitted the subject of this Memoir and her husband to be free for a season from any control, and this led them more than ever to take a deep interest in Christian subjects. Providence graciously brought her into association with a few pious ladies, who, rejoicing over her as one beloved and chosen of God, gave her yet further instruction, and "expounded to her the way of God more perfectly." Their intercourse deepened her religious feelings, by in-

became more anxious than ever
away from the bondage of her
creed—like the bird, hung out in
air, which hears the free songs of
and gazes on the leaves, and trees, :
amongst which it once poured forth
song. Meanwhile her husband, sti
her zeal, and more fully than ever
with the truth of Christianity, con
taking that step which seemed the
mation of her hopes. At length the
tion was taken, and they determined
soon as a favourable opportunity ar
would be baptized.

But now came one of those ever
and mysterious *to us*, which, if n
about by Him who is perfect in w

the sea!" when that event occurred—shall we call it a calamity?—which altogether deranged their plans. She was taken ill and died.

One day, about the end of April, 1851, she received a present from Lady Burton, of Madras, of Mrs. Hemans' poems. When about to sit down to acknowledge the receipt of the volume, she was suddenly seized with a heaviness in the head, which prevented her proceeding with the letter. A severe fever ensued, and this terminated in a rapid consumption. A few days before her death she seemed to have sanguine hopes of recovery, which induced her to desire to be baptized without further delay, and as a preliminary step she sent to the house of a Christian friend the articles she deemed most valuable; but her disease returned with such accelerated power as to preclude any hope of her removal. She then sank into a state of unconsciousness, in which she remained for two days.

On the 16th of July, about noon, she unexpectedly revived, and requested that a pillow might be placed so as to support her. She then requested that her medical attendant and the members of the family might be sent for. She then said to her husband, "I want

to speak to you a few words." On being asked what she wished to say, she replied, "Give small sums of money to my servants, for they have been very kind to me, and let me settle an allowance on ——" (mentioning one of her relatives). Then, turning to the doctor, she added, "Doctor, I am going to die." He replied, "Are you not afraid of death?" "No," she said, "I am not at all afraid of death. I am tired of this wicked world." "Do you die in a spirit of faith and prayer?" asked her husband. With a fixed majestic look, which her countenance assumed when expressing herself more decidedly than usual, she replied, "Do you doubt it? I die in the faith which is in Jesus Christ." "Will you remember me in Heaven?" he asked. "Oh, yes!" she said, "I can never forget you, and I will hover about you." She then desired the Scriptures to be read to her. After listening attentively for some time, she wished to bid the doctor farewell, and, shaking hands with him, said, "I leave you;" then, asking her husband to give her a parting kiss, she said, "Now let me sleep." And *she slept the sleep of death.*

It will not be expected of us to give a minute analysis of our friend—for such we call her, though we never saw her, and though she has left our world for one infinitely brighter. It only remains that we offer such remarks as will fill up to the minds of our readers that outline—alas! so dimly traced—which we have placed before them.

In person she was extremely beautiful and dignified. She was slightly beyond the middle size, and thinly but elegantly formed. Her features were beautifully symmetrical, and finely chiselled; her eyes were large, black, and expressive of both modesty and intelligence; her complexion was of a light olive colour, and, like that of the higher classes generally, remarkably fair and pure. “She was,” remarked her governess, “one of the most beautiful beings I ever beheld. All her motions were graceful and dignified; there was a kind of beaming geniality in her expression, which not only told how kind, intelligent, and pure-hearted she was, but which made it a happiness to look upon her, and to be in her presence.”

She was naturally kind, affectionate, cheerful, sincere, and decided. To the poor she

tressed. Before strangers she was but to those whom she knew she communicative, and never failed influence over those who were to her. She was singularly free from those characteristics which we mentioned as distinguishing her country. Though her jewels and dresses rich and costly, she seemed to be to their attractions. Even the longer home she seemed willing to leave regret. "Let me go and live among you," she would often say to M. "for then I can be a Christian, and with Christians." "But, Bala, reply, "I am afraid you would not

should he care about the property of his father? He can get a situation, if he will leave, and become a Christian; oh, I shall be happy then!"

She was much more active than Native ladies usually are. Often after reading for four or five hours, she would turn for recreation to chess, or to knitting, or to the young hares and rabbits she was fond of rearing as pets.

Her views of religion were simple, profound, and liberal. She neither knew, nor cared to know, the differences of sects. Having never mingled in public religious services, she had no preferences for any particular ritual. She can be claimed by no party, and yet by all. The dry and rigid theology of creeds was no shibboleth of hers, for the Bible alone was her formula; and, free from prejudice and unfettered by party feeling, she imbibed those simple, glorious, catholic principles which the Spirit of God puts into the heart when it comes in contact with his word without an earthly medium. Nor was she slow in applying their truths. Often, if she heard anyone quarrelling, she would say, "that is not like the peacemakers,

evidences in behalf of Christ's
Bible itself was to her the best
came from God. She was parti-
with the gospel narrative of
sufferings and death. To her it
overwhelmingly solemn, and yet
She lingered over it as did they
were last at the cross and first
chre. Another portion of the
struck her forcibly was the prop-
foretell the final triumph of Christ
the overthrow of every false re-
recognition in her own case a testi-
tion of their truthfulness. That
lady living in the recesses of a
of wealth and reputation, should

the darkness in which she dwelt the rays of his love had shone; when she "was far off," God looked upon her with "thoughts of peace, and not of evil," and the fitting return she felt constrained to make was the dedication of herself to him.

CHAPTER 1

REMARKS SUGGESTED BY THE MEMOIR.

THE facts of this narrative are
gestive, and it does not become
down our pen before we have
deduce from them such reflect
either excite gratitude for the
Christianity has already won, or
pathy in behalf of Missionaries,
whether viewed in relation to past
or hopes.

We have told the

with a Christian Missionary, yet became a decided follower of the Saviour—who found her way, step by step, to clear, simple, profound, and elevated conceptions of the faith of Christ—who, though discouraged and called to suffer for the truth's sake, held on her way, nor shrunk from confessing that she loved the religion of the Bible better than aught beside.

“A sea of sorrow struck her, but she held
On ; dashed all sorrow from her, as a bark
Spray from her bow; bounding, she lifted up
Her head, and the deep cast her shadow merely:”—

who climbed the pathway of knowledge and religious truth, as often does the moon, when ascending amid thickening clouds, but *still* ascends—who displayed a faithfulness to the truth, a noble disinterestedness, and a purity of feeling, which commanded the astonishment of those, even, who are idolaters—who died in the midst of a Hindu family, confessing with her last dying breath that their gods were not hers, but that she had chosen the Saviour of the Bible as her only Redeemer and trust. Remembering, then, the youthfulness, the disadvantageous circumstances, and especially the national ideas, of the departed, what do these facts suggest to us?

.... she became a Christian

We are justified in rating i

Few of her countrywomen,
reason to believe, were equal
in elevation of mind, in in-
and the still more lovely virt-
and we know not any among th-
tian community who have b-
roughly pervaded by the spir-
piety, or have given promise
Christian course, had she b-
tread it. This we are justif-
on the authority of all from
gleaned information about h-
object is not eulogy. It is
personally as relatively tha-
speak of her

would say; “and one of the most wonderful proofs of its truth is, that I have become a Christian. When in Judea, hundreds of years ago, Jesus said that his religion should go into all nations ; and now it has come all the way from England to India ; and I—I, the daughter of a Brahmin priest—I, a dweller in the zenana—it has reached me, and I know it is true, for my heart tells me so !”

Now, though God can reach the heart of the Koolin Brahmin as easily as that of the English mechanic, or the heart of the secluded Hindu lady as that of the child in her Christian mother’s house, we see that in fact he is not pleased thus to cause his Holy Spirit to operate ; and therefore there are probabilities, if so we may speak, in conversion. Of all who are likely to come beneath the influence of the truth, we deem that the children of pious parents are the likeliest ; and general consent confirms the expectation. The Sabbath-school boy is far more likely to become a child of God than he who sins away his Sabbaths in idle wanderings ; the dweller in our own loved England—loved by God as well as by the truth-loving, the oppressed, and the fugitive exile—is far more likely to

awaits him if he resolves to stand
and of all the wanderers from
God, the most unlikely to com
attraction of the truth, or even
glad sound of redemption, are
tants of the zenana and the ha
position absolutely precludes a
cation of religious truth to their
avowal of their faith before they
should they by any means recei
in the love of it.

Surprise, then, mingled with
titude, may well become the dis
Saviour, when they hear that
instance this dark and appare
nable spot in the domains of t
Darkness is breached. Such a

the Hindu divinity broke not forth at the call of the Brahmins, whilst their foes gathered fresh heart from the impotent threatenings of their adversaries. The least accessible of all who compose that mysterious compound—Hindu society—has been reached; and though but *one* has been reached, we take that one as a pledge of future success and ultimate triumph.*

* Our remarks will not of course be understood as implying that no Hindu woman had ere this become a Christian. There are many, happily, who, either along with their husbands or after their husbands, have embraced the faith of Christ. We believe, however, that social and domestic ties, rather than personal conviction, have led to such a step. But Bala Tagore is, as far as we can learn, the first instance of a *lady of wealth becoming a Christian in the zenana, as the result of deep conviction and personal knowledge of the merits of Christianity.*

Since the first edition of this narrative was published, another pleasing instance of the silent yet potent operation of religious truth has occurred in the same family. This affords us additional ground for believing that, beside what is seen of Missionary effort and success, there is a holy leaven at work among those whom the Missionary cannot directly reach.

“Sree Muttee Moheshuri Devi—the lady alluded to—became a widow about twelve years ago, and was taken under the guardianship of her uncle Prosunno Kumar Tagore. About eight years ago she first became acquainted with Christianity. It was her privilege to be the companion of the late Bala Shoondoree Tagore, whose mind and heart were then so beautifully opening to a perception of the value and excellency of the Gospel. She put into the hands of her companion and relative the Bengali

by the former lady, and gradually came to
‘more precious than rubies.’

“ What a delightful incident for the locality is this! Two young ladies in the seclusion of a nunnery studying together the Word of God! A superior and ardent mind had, unassisted, learned the truths of the Bible, teaching her widowed friend the truths of that book, which, if believed, might bring her to the faith of her fathers! Let none be disposed to sneer at such a scene like this; who shall say that the Hindu dwellings does not witness similar instances?

“ The two advanced in Christian knowledge, and were anxious to spread the gospel among the heathen. They obtained tracts as could be obtained, ministered to the wants of the people. Their road to heaven, however, was not smooth. They were persecuted by their countrymen, who live in a heathen land and struggle for their salvation. The time of trial came, and they were sent to Benares: here they found a companion, her Christian associations, were few. But she was not like the wayside hermit. The seed had fallen into good ground, and the feelings had been awakened in her heart. She easily died away, and in the faith of her new friends.

about. All great truths at one time had but one believer in them; but that believer is as

the schools of the city, named Mohan Chand, and she made him her instructor in Nagri, that she might be able to read the Bible in that character, for she did not know how to procure the precious volume in her own native tongue. Another difficulty now presented itself—how was she to obtain a copy of the Nagri Scriptures? But again her perseverance triumphed. There was residing with her a female servant who had been in a like capacity in a Missionary's family; through her means therefore she obtained again the book which had 'revealed so many thoughts of her heart.' Under its sacred teaching she advanced in the Christian life, and other events tended to call her attention more fully to the claims of God. Some months after her departure from Calcutta, she heard of the happy death of her late companion, professing her firm faith in Christ to her idolatrous relatives. Shortly after this she received intelligence of the baptism of the husband of the deceased; and after much thought she resolved to profess the Saviour's faith, and to renounce the idolatry of her fatherland. This, however, was no easy matter. She sought for occasion which would seem to justify to her friends her return to Calcutta, resolved that when there she would seize the first opportunity to embrace Christianity. Although she arrived in May, it was not until November that she was able to communicate her designs to her Christian relative G. M. Tagore. A plan was laid to facilitate her escape to his house, which happily proved successful; she was baptized in the Old Church by the Rev. K. M. Banerjea.

"It is unnecessary either to go into further detail respecting this delightful instance of the power of Christianity, or to add any remarks which it may well serve to suggest. Here is much to gladden, encourage and stimulate. Especially may those who distribute the Word of God take heart at a thought which facts, not imagination, warrant us to entertain—that in many a zenana, portions of the *Scriptures* are read, loved, and, it may be, believed."

advances to its final and great
glory.

It has been thus in India
been abolished; infanticide has
human sacrifices have ceased;
convert is no longer dispossesses
social rights. These have gone.
things are following them—religion
true, as the widow followed
husband's funeral pyre; and
been made from every caste and
race—the stolid Tinevillian, the
ratta, the patient Ooriya, the
Bengali, the aboriginal Santal,
Behare, the proud, chivalrous
feminine Cingalese, the sensuous
and the . . .

his cause over every foe, in this land of physical magnificence and moral deformity.

The narrative we have given is illustrative of the singular manner in which Divine truth will sometimes make its way.

Our readers have probably seen a beautiful poem, descriptive of the manner in which the pious Albigenses of the middle ages sometimes conveyed the Bible into the families of Roman Catholics. A jeweller, with his precious wares, gains access into the presence of a noble lady, and then, after showing his trinkets and jewels, tells her that he has a jewel of far more preciousness, whose worth cannot be told, and whose qualities are most rare; and then, when her curiosity is excited and her confidence secured, he offers her the precious Book of God. Though we are not aware that this story is founded on any historical fact, it is, nevertheless, certain, that in some such way Christianity has often found access into families. It is only in countries where its message is first delivered, and where its real power is unknown and despised, or in lands where it has gained supremacy, that men are permitted to listen,

It is only through a secondary agency
the women of the populous East can
of Christ." It will be many a day
they are brought face to face with the
of the Cross. True, the women w
in the fields or frequent the bazaa
occasionally reached; but the vast
beyond the reach of the Missionary
ately and directly. Meanwhile, the
will find its way to many hearts.
winter may long struggle with them,
yet must at last be overcome, so
genial influence of Divine truth se
vade society, though that society
it not. And so we may expect,
Christianity has reached that vanta

.

and by means which we cannot divine—into many a female heart. As the roots of the mushroom, so thin as to be perceived, even when exposed, only by the practised eye of the botanist, creep hidden and silently beneath the surface of the earth, until suddenly here and there they shoot forth, in one short night, a perfect plant—so truth, silently and unobserved, shall work in many hearts, until at length its blessed results shall be seen in lives formed by its power and beautified by its influence.

But the history of Bala Tagore, combined with the present aspect of society in the large cities of India, justifies the conclusion that the way in which she became acquainted with Christian truth is the way in which multitudes of her countrywomen will receive it.

It was not the preacher's voice which carried conviction to her heart, as she sat, like the favoured ladies of England, in a temple devoted to holy worship—nor was it the appeal of the Missionary, as he denounced her country's gods—nor was it the Sacred Volume, which first called attention to the things of God: nay, it was by no instrumentality set in motion by the Church of Christ, but by

which the professors are specially fo
to teach Christianity, in which a pu
cular education is given) that her hu
mind was first awakened to inquire af
gious truth. Not that he learned aug
but even the secular knowledge he
overthrew his Hindu prejudices, and
of one form of faith made him feel
needed another; and thus it was tha
led to procure books which might inf
of the real nature and merits of the
Christ; and that which at first was
chiefly of literary curiosity, soon be
affair of deep religious import, no
him but to his wife. Thus it was
inquirer became a teacher—the stud

science and philosophy; and, happily, a large proportion of these young men—such as are in Missionary institutions—learn, in addition to these, what is yet more precious, the doctrines and the principles of Christianity. Nor can all this be inoperative. We know that a large proportion of those educated in Government colleges get that kind of knowledge which destroys all faith in Hinduism; but, never being taught a “more excellent way,” they embrace a species of deism which admits both of an outward conformity to the practices of Hinduism, by which to please their friends, and a participation in vice most pleasing to themselves. We know equally well, that as soon as a youth becomes a Christian avowedly, all his influence—even, indeed, his intercourse with his family—generally ceases. But yet there is a positive amount of knowledge and of religious instruction imparted which is far from inoperative. If only Hinduism were destroyed, we should deem that, under any supposable circumstances, a happy consummation, for it is impossible that a worse system can rise up in its place. But, whatever may be said of the tendencies to infidelity among the edu-

augmenting number who avow Christians, there is a large class w the day when idolatry shall be over the religion of the Cross become 1 and in addition to the fact that neither considered tenable nor hc should be remembered that alr agency employed to change the tion of the people is either decid tian, or neutral—neutral not from but from policy. And the resu developed. Young men, after com education in the Government and institutions, frequently return to at a distance, bearing with them n sentiments, and desires ; students

agency at work, more or less powerful, for the overthrow of idolatry and the establishment of Christianity; and great as has been the success of direct Missionary labour, we feel assured that the indirect agency at work for the emancipation of the empire from its spiritual thraldom has been greater still.

Do we then undervalue Missionary agency? Far from it. To us no title is so honourable as that of Missionary, and no profession so glorious. But it is pleasing to observe that England herself is essentially Missionary. Wherever her power and influence are felt as a nation, there will be also felt her religious character. Careless as, alas! vast multitudes of our countrymen are respecting that which is essentially Christian, it yet cannot, we think, be denied, that the general influence of Englishmen is in favour of the religion they profess. It is seen by the natives of India that our Government is founded on principles of right and justice, such as none of their Native princes ever maintained—it is seen that we have a character distinguished for justice, truthfulness, manliness, and benevolence—it is seen that our faith is characterized by a rationality which forcibly contrasts with the

mercial energy, must undermine
throw the monstrous religion of this
land—it is seen that wherever the
Christian population gathered together
is a centre of zealous proselytism,
frequently not by the ministers
but by such as have no motive but
a violent one to stimulate their zeal.

We cannot close without entring
strongest sympathies of every reader
pages in behalf of India. And
what can we say to call forth these
thies? What can we say which has
uttered "many a time and oft" by
men who have laboured in this land
bondage and heavy sorrow? To

any human institution which ever existed—of their innumerable gods, whose histories are but one sickening narration of scenes of intrigue, rage, disappointment, lust, and horror—of the Thugism, of the Suttees, of the human sacrifices, of the self-immolations, that *were*; or of the infanticides, of the non-marriage of widows, of the many marriages of Koolin Brahmins, that *are*—of “the vain philosophies” of the learned, of the filthy literature of the sensual, of the wearisome rites of the devout, of the cloudy abstractions of the speculative and the disbelieving—of the laxity and licentiousness which Hinduism has naturally introduced into all questions of morality, duty, and conscientiousness—of the utter severance it has made between virtue and religion, so that a man may be a most exemplary worshipper of the gods, and yet possess not one single virtue—of the selfishness, the deceit, the moral cowardice, the falsehood, which are its fruits—of the misery, the disease, the death, to which it tends—to tell of all this is to describe India and Hinduism; and yet it has been done so often and so well, that we shrink from again attempting to describe such a picture.

truth—are responsible to man, — the heathen as well, for the over that mighty system of priestcraft oppression, and sin, which is called India. We say it deliberately, that the Christ has both erred and sinned : not giving that attention to India circumstances have both demanded ranted. *Our own* glorious empire in part neglected it for strange and hostile lands. The might of our the prestige of our name secure f domains (save its remote north-wes perpetual peace, unbroken even ! feud; and yet we have left scores o whose population exceeds fifty thou and multitudes of zillahs, whose p

that a conquest for Christ may be achieved, the value of which on the destinies of the entire East it is impossible to overstate.

So long as we suffer the monstrous errors of Hinduism to exist, but feebly assailed—so long as we allow the greater proportion of the 140 millions of India to remain without the *means* of becoming acquainted with the truth which makes wise unto salvation—so long is there a large amount of guilt attaching to Christians; and it becomes each one who bears that high and honourable name to remember that a portion of guilt lies at the door of each individual who withholds prayer in behalf of the heathen, who gives not of his income liberally and freely, and who is *wanting* in *Missionary feeling*. “While (says a most eloquent writer) the stream of human ruin is still advancing onward, encroaching still upon its banks, and deepening every hour—while Hell is enlarging herself without measure, and Destruction stretching wider for her prey—is it becoming a man, and one who calls himself a Christian, to pause and hesitate ere he shall use his efforts, feeble and few at the best, to pluck from their bosom *the beings* that are floating helplessly down

MEMOIR.

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itly and coldly,
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